

AN  
ENDEAVOUR  
OF

Making the Principles of Christian  
Religion, namely the Creed, the ten  
Commandements, the *LORDS*  
Prayer, and the Sacraments,  
plaine and easie :

Tending to the more speedy instruction of the  
meanest capacities, and weakest memories.

And for the making triall also of their understandings, who though they have attained some measure of saving knowledge, yet through the weakness of their abilities cannot expresse even that which they doe conceive.

---

By HERBERT PALMER.

---

The sixth Impression,  
*The Preface is specially to be beed.*

---

Hos. 4. ver. 6.

*My people are destroyed for lack of knowledge.*

John 17. ver. 3.

*This is life eternall, to know thee the only true God,  
and him whom thou hast sent, Iesus Christ.*

---

L O N D O N,

Printed by G.M. for Tho. Underhill at the Bible in  
Woodstreet. 1645.

THE  
MAGAZINE  
OF THE  
LITERARY  
AND  
ARTS  
OF THE  
CITY OF  
NEW-YORK  
FOR THE  
YEAR  
1841  
PUBLISHED  
BY  
J. VAN NORDEN  
AT  
THE  
OFFICE  
OF  
THE  
MAGAZINE  
NO. 10 NASSAU ST.  
NEW-YORK

the  
the  
do  
ev  
ci  
ha  
(  
n  
no  
ce  
np  
ha  
he

*A Direction to the Christian Reader, concerning  
the reason and use of this way of  
Questions and Answers.*

**C**hristian Reader, Thou hast here an endeavour of  
making the Principles of our Christian Religion  
plaine and familiar, even to very weak capacities, and  
easie to be remembred, even by very weak memories.

How fit it is to perform this, though thy own experi-  
ence will best inform thee; if thou be pleased to make  
triall of it toward any thou hast care of, yet thou  
maist partly conceive, if thou wilt take along with  
thee the reason of the composition of it in this forme,  
and the drift aimed at by the Author, which will also  
direct thee to make right use of it.

Whereas thou canst not but observe at the first  
view, both a double sort of Answers and a double sort  
of questions; That is done, because the author con-  
ceives that neither sort alone will suffice to drop in  
knowledge into narrow mouth'd vessels, for whose  
ake this labour hath been undertaken. Experience  
hath taught him this, and he is willing to teach it thee  
better cheape.

I.

For the Answers (to speak of them first) observe in  
them first their brevity: secondly, their compleatnesse:  
thirdly, their easinesse. 1. One sort of them are un-  
deniably as brief as may be, only *Yes*, or *No*, and yet  
even they will be of good use for instruction, but espe-  
cially for tryall. 2. Of the other sort also speciall care  
hath been had, to make them all as short as may be  
(considering their compleatnesse) that the weakest  
memory may not justly complaine of burthen.

II.

2. Then for the compleatnesse of these Answers, take  
notice, 1. That they are all framed into entire senten-  
ces of themselves without depending for their sense  
upon the foregoing questions. Here by the learner shall  
have a stock of Divine Truth in his head, even though  
he should forget the questions. And withall, this may

### *A Direction to the Reader.*

help to prevent a common error observable in divers learners; who when the sence is shared between the question and the Answer (as for brevities sake it is usuall) forgetting the question, oft give the Answer, which they have learned by rote, to a wrong question, to the great confounding of their understandings; which cannot so easily be here, where the Answer carries ever a full sence in it selfe; besides that for the most part it repeats part of the question. 2. These answers, though suiting directly to the first or head-question of every division, yet also agree fully to every one of the under-questions, by joyning but the brief Answer *yes*, or *no*, which is placed at the end of the question & making it the beginning of the larger answer.

3. These answers are also remarkable easie, by reason that there is not a word in any of them, but hath been before in some of the Questions of that division. And so after the learner is but a little used to them, he will soon get the Answer, as having it altogether or in parcels, put into his mouth before in the Questions, and after he hath once learned them, he will the easier both understand and remember them upon the rehearfall of the questions again, or even of some of them.

#### III.

1.

Now concerning the Questions: First, as there is ever more then one Question belonging to the same division and full answer; so ordinarily and as oft as could be with convenience, the first question is generall, and therefore printed in a different Character, as the answers also are: And then the following questions are sub-divisions of that into more particulars, so to helpe to make the meaning of it more plain.

2.

Secondly, where ever the nature of the generall question would fairly beare it, and that it could be without multiplying too many questions under one head, the under-questions are by way of disjunction one crosse to the other, *Is it so? or so?* directing to own the truth by answering *Yes*, and deny the falshood or falshoods (for often-



### *A Direction to the Reader.*

sometimes they are more then one) by laying *No*. Yet now and then it could not well be avoided but they must be all of one sort, and so the brief answers of that division, all *Yes*, or all *No*. But these are but few if compared with the rest. Thirdly to every question there is a proper answer fitted. To the head-question the larger answer suits fully; to the rest, the brief, *Yes*, or *No* over against it, besides the light it hath from the larger answer, as was noted before. So that in teaching or examining any one question may be asked alone, or at the most borrowing but a word or two out of the foregoing question (which is sometimes left out to spare the trouble of repeating too often the same common and plain words) and even the answering to any one question of a division (if done with understanding and discretion) will be clearly so much progress in the knowledge of divine and saving truth, and leade on fairly to more. Fourthly, the totall number of the head questions and larger answers amounts not to any great proportion, and so will be the sooner learned and easlyer remembered: and the under-questions and brief answers, though making the volume swell, yet diminish the difficulty both of understanding and memory: and by the advantage of them, the author hopes that nothing necessary to be known by way of foundation or principle is omitted, or left without some clearing.

After all, the method and way of teaching these questions and answers to young beginners may be this: First, read over to them all the questions of a division together, without expecting any answer at all from them at the first. Secondly, then go over the severals, and see what answer they can now make to the head-question by having heard the under-questions, containing among them the full answer. Thirdly, if they cannot doe this, then try whether they can discern the truth from falsehood, by answering *yes* or *no* to the under-questions severally. 4. If this yet be too

## A Direction to the Reader.

- much for them, then teach them those brief answers in order. 5. Being perfect in the brief answers of that division (and not before) teach them the larger answers. 6. In examining, when they have once learned all the answers of a division, ask the head-question twice, namely, first and last, that so the larger answer may ever be made to the Head-question, and so proceed to another question in due season.

Now the God of all wisdom & grace, who hath graciously promised, that under the kingdome of Christ the earth shall be filled with the knowledge of the Lord, as the waters cover the Sea, and particularly that all our children shall be taught of him: vouchsafe for Iesus Christs sake, and through him our great Prophet his blessing, as upon all other meanes used by any, so upon these weake endeavours of his unworthiest servant, that by them, thou (whosoever thou art) that thinkest good to attempt the waking use of them, mayest for thy selfe and thine, finde some help toward the more easie overcoming the conceited insuperable difficulty of making those that are not booke learned (as the phrase is) attaine to any measure of understanding in matters of Religion, so as both thou and they may be both the more willing and able to teach and to learne, untill we all come to the blessed perfection promised, when there shall be no more need of teaching every man his neighbour, and every man his brother, saying, Know the Lord, because all shall know him from the least to the greatest: comming all in the unity of faith, and of the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fulnesse of Christ.

I end with a double suit to thee. One, that according to thy knowledge, thou be carefull to walke humbly, holily and justly: The other, that receiving any good by this little work, thou pay the Author, (though unknown to thee) by affording him a share in thy prayers: in which latter he promiseth againe to requite thee, whether knowne or unknowne; as being ever

Thine in the Lord Iesus Christ,

HERBERT PALMER.

Isai. 12.9.

Isai. 54.

13.

Jer. 31.34.

Heb. 8.11.

Ephes. 4.

13.

Questions and Answers tending to ex-  
plaine the Articles of the  
C R E E D.

Question 1.

**W**hat is a mans greatest  
best businesse in this  
world?

Is it to follow the  
world, and live as he list?

Or, Is it to glorifie God, and  
save his own soule?

**Q** How shall a man come to  
glorifie God & save his own soule?

Can they do so that are igno-  
rant?

Or, They that doe not believe  
in God?

Or, Doe not serve him?

Or, Must they not needs learn  
to know God? and believe in  
him, and serve him?

**Q** Say the Articles of the Be-  
liefe?

**Q** What is it to believe in  
God?

Is it not first to be perswaded  
that there is a God?

And, Is that enough without  
trusting in him as my God?

Or, Is it enough to trust in him  
at some time only?

Or, To trust in him, and not  
accor-

**A.** A mans greatest  
businesse in this world  
is to *a* glorifie God, and  
*b* save his owne soule,  
*a* 1 Cor. 6. 20. 1 Cor. 10.  
31. *b* Mat. 16. 26.

**2 A.** They that will  
glorifie God, and save  
their own soules, must  
needs learn to *c* know  
God, and *d* beleeve in  
him, and *e* serve him.  
*c* 1 Chro. 28. 9. *a* Thas.  
1. 7, 8. *d* Rom. 4. 20.  
*Te.* Heb. 10. 39. *c* Dent. 10.  
12. Rom. 6. 22.

**A.** I beleeve in God,  
&c.

**3 A.** To beleeve in  
God, is *f* to be per-  
swaded that there is a  
God, and *g* to trust in  
him *h* as my God, *i* at  
all times, *k* according  
to his word. *f* Heb. 11. 6.  
*g* Psal.

according to his Word?

Or, Is it to trust in him as my God, at all times, according to his Word?

4 Q. What is God?

Is hee a being, infinite in all perfection?

Or, Is he finite and imperfect as all other things are?

5 Q. Are there many Gods?

Or, Is there but one God?

6 Q. How many persons are there in the Godhead?

Are there not three, the Father, the Sonne, and the holy Ghost?

Or, Are there more then three?

Or, Fewer?

And, Is there still but one God?

7 Q. Is Iesum Christ God?

Or, Is he not?

8 Q. Which person is Iesum Christ?

Is he God the Father?

Or, God the Son?

Or, God the holy Ghost?

And, Is he the onely begotten of the Father?

9 Q. Is the holy Ghost God?

And, Is he equall with the Father, and the Son?

Or, Is he not?

10 Q. From whom hath God his being?

From

No. 6. g Psa. 78. 22. h Dan.

6. 23. i Psa. 62. 8. k Psa.

56. 4. 10. 11.

4 A. God is 1 a being, m infinite in all perfection. l Exod. 8.

14. m Job 11. 7. 8. 9.

No. 5 A. There is but

one God. n 1 Tim.

2. 5. 1 Cor. 8. 4. 5. 6.

6 A. There are 3 three

Persons in the God-

head, the Father, the

Sonne, and the holy

Ghost; yet still there is

but one God. o 1 Iohn

5. 7.

7 A. p Jesus Christ

is God, p Rom. 9. 5.

8 A. Jesus Christ is

9 God the Son, r the

onely begotten of the

Father. q 1 Iohn 5. 20.

r Iohn 1. 14. 17.

No. 9 A. The holy Ghost

is s God, s equall with

the Father and the Son.

t Acts 5. 3. 4. t Matth.

28. 19.

10 A. God hath his

being

Yes.

Yes.

Yes.

Yes.

Yes.

Yes.

From himselfe onely?  
Or, Hath he is from any o-  
ther?

11 Q. What manner of being  
hath God?

Is God a spirit?

Or, Hath he any body or bo-  
dily parts, as men and other  
creatures have?

12 Q. Where is Gods dwelling?  
Doth God dwell onely in  
Heaven?

Or, Is he every where, in all  
places?

Or, Onely in one place at  
once?

13 Q. If God be every where  
how is it we do not see him?

Is God to be seen with a mans  
bodily eyes?

Or, Is he invisible?

14 Q. What, or who is God  
like unto?

Cannot a man make a picture  
that may be like God, as of an  
old man sitting in Heaven?

Or, Is he like any thing to be  
seen in the world?

15 Q. What perfection of power  
or strength is there in God?

Is he Almighty? and can hee  
do all things?

Or, Is there any thing too hard  
for him?

16 Q. What perfection of wis-  
dome or knowledge is there in God?

Is any thing hid from God,  
which he doth not know?

Yes. u being onely from  
himselfe. u *Exod. 3. 14.*

No.

11 A. God is a x Spi-  
rit and y hath no bo-  
dy. x *Iohn 4. 24.* y *Ioh.*  
10. 4.

Yes.

No.

12 A. God is z e-  
very where, and in all  
places. z *Ier. 23. 23, 24.*  
y *Psal. 139. 7. &c.*

No.

Yes.

No.

13 A. God is a in-  
visible. a *1 Tim. 1. 17.*  
1 *Tim. 6. 16.* *Iohn 1.*  
18.

No.

Yes.

No.

14 A. God is not  
b like a man, or any  
thing to be scene in  
the world. b *Isai. 40.*  
18, 25.

No.

Yes.

No.

15 A. God is c al-  
mighty, and d can doe  
all things. c *Exod. 6. 3.*  
d *Iob 42. 2.*

Yes.

No.

No.

16 A. God is e most  
wise, f knowing al  
things, and g doth al  
thing

No.

Or.

# Questions and Answers

Or, Is he most wise, and knoweth all things?

And, Doth he all things most wisely?

17 Q What perfection of holiness is there in God?

Is he most perfectly holy?

Or, Hath he any sin in himself?

Or, Doth he cause any to sin?

Or, Allow any to sin?

18 Q What perfection of justice, or righteousness is there in God?

Is he allwayes most just in all things?

And, That whether he punisheth or spareth good or bad?

Or, Is there any injustice or unrighteousnesse in him at any time?

And doth he punish all sin, either in the sinner, or in Christ the Surety?

19 Q What perfection of mercy is there in God?

Is he most mercifull both in giving and forgiving beyond desert?

Or, Doth he no more for any of his creatures then they deserve?

20 Q To whom of mankind hath God shew such mercy as to forgive them?

Doth he shew a like mercy to all?

Or, Doth he forgive onely those that repent of their sins, and beleeve in Christ?

Or, Every one that crieth, Lord have

things most wisely,

Yes. c 1 Tim. 1. 17. f Heb. 4.

Yes. 13. g Psal. 104. 24.

17 A. God is most perfect h holy, and i al-

loweth not any to sin,

No. h Isa. 6. 3. i Psal. 5. 4.

No. 5. Hab. 1. 13.

18 A. God is always most k just, and in all

things; l whether he punish or spare good

or bad, m punishing

all sin either in the sin-

ner, n or in Christ the

No. Surety. k Psal. 115. 17.

l Job 34. 10, 11, 12, 13.

Yes. m Mal. 4. 1. n Isa. 53.

6. Rom. 3. 23, 24, 25.

19 A. God is most o mercifull, both in gi-

Yes. ving and p forgiving

beyond desert. o Psal.

Yes. 145. 8. 9. p Ex. 34. 6, 7.

20 A. Gods mercy

onely forgiveth those

that q repent of their

No. sins, and r beleeve in

Christ. q Prov. 28. 13.

Yes. r John 3. 36.

have mercy upon me, whether they repent and believe, or not?

No.

21 Q. What perfection is there in God, in regard of time or continuance?

Is God eternall from everlasting to everlasting?

Yes.

Or, Had he any beginning?

No.

Or, Shall hee ever have any end?

No.

22 Q. What perfection is there in God, in regard of steadfastnesse or mutability?

Is there any change or changeablenesse in God?

No.

Or, In any of his perfections?

No.

Or, Is he unchangeably the same for ever?

Yes.

And, That notwithstanding the changes he makes in all other things?

Yes.

23 Q. What perfection of truth, or faithfulness is there in God?

Is God most true in all his words?

Yes.

And, Particularly in his promises and threatnings?

Yes.

Or, Is it possible for him to lie?

No.

24 Q. What perfection of blessednesse doth God enjoy?

Doth God want any happiness in himselfe?

No.

Needing the service of any creature?

No.

Or, Can any creature make him unhappy?

No.

Or, Is he in himselfe most blessed every way and for ever?

Yes.

31 A. God is eternall, & from everlasting to everlasting, & having no beginning nor end. 1 Tim. 1. 17.

1 Psal. 90. 2. 2 Rev. 1. 8.

22 A. God is unchangeably & the same for ever, notwithstanding the changes he makes in all other things. x Mal. 3. 6. Ja.

1. 17. y Psal. 102. 26. &c.

23 A. God is most & true, and it is not \* possible for him to lie. 2 Rom. 3. 4. \* Tit. 1. 2. Heb. 6. 18. Numb. 23. 19.

24 A. God is in himselfe most & blessed every way and y for ever. x 1 Tim. 6. 15. A. 17. 25. y Rom. 9. 5.

25 Q. What certaine prooffe  
hast you that there is a God, such  
as one as you have acknowledged  
him to bee?

Doth not your own very being  
give you assurance of it?

Or, Could you your self, or any  
thing in the world have made  
you without God?

And, Doth not your preserva-  
tion make you also sure that  
there is a God?

Or, Could you your self, or  
any thing in the world, preserve  
you without God?

And, Doth not the ordering of  
things that befall you also prove  
assuredly there is a God?

Or, Could you your self or any  
thing in the world, so order those  
things that befall you, without  
God?

26 Q. Who made the world  
and all things in it?

Is God the maker of all?

Or, Were any of them from  
everlasting, and without a be-  
ginning?

Or, Did any of them make  
the rest?

27 Q. How are things preser-  
ved in the world?

Had any of them, without  
God, power enough of them-  
selves to preserve themselves?

Or, One another?

Or, Is it the power of God  
that preserveth them all?

28 Q. How

25 A. I am sure  
there is a God: because  
neither of my selfe nor  
any thing in the  
world could & make  
me, or & preserve me,  
or & order things that  
befall mee without  
God. 2 Psal. 100. 3.  
Psal. 139. 13, 14, 15.  
16. 2 Psal. 22. 9, 10.  
Job 1. 21.

Yes.

No.

Yes.

No.

Yes.

No.

Yes.

No.

No.

No.

No.

Yes.

26 A. God is the  
maker of the World,  
and of all things in it.  
Gen. 1. 1. Acts 17.  
24.

27 A. The power  
of God is that that  
preserveth all things  
in the World. Neh.  
9. 6.

28 A. Gods



28 Q. How is the world governed, & how come things to passe?

Is it Gods providence that ruleth all things?

Or, Doe chance and fortune rule some things?

Or, Destiny and the course of nature meerly?

Or, Doth any creature rule any thing at its owne pleasure?

29 Q. From whence must wee learne to know God and serve him rightly?

Can it be of our selves only?

Or, By beholding Gods works of creation, preservation, and providence onely?

Or, Must we be taught it out of Gods word?

30 Q. Which book is Gods word? Is the Bible, The Scripture of the Old and New Testament the very word of God?

Or, Is it meerly the invention of man?

Or, Is any other book besides the Bible the Word of God?

31 Q. How may it be proved that the Scriptures are the very word of God?

Is their being wholly to Gods glory, and their perfection, and their power upon consciences a sufficient prooffe of it?

Or, May all this be, and yet they be but the word of a meeke man?

Or, Doe these things agree to any other word or booke not taken

28 A. Gods providence is that that ruleth all things.

Yes. *e Psal. 103. 19. Jam. 1. 17. Amos 3. 6.*

No.

No.

29 A. To f know God, and to g serve him rightly, wee must be taught out of Gods Word. *f Psal. 19. 1. &c. With 7. 8. g Isa. 8. 20.*

No.

No.

Yes.

30 A. The Bible or the b Scripture of the Old and New Testament is the very word of God. *h 3 Tim. 3. 16. 2 Pet. 1. 21.*

Yes.

No.

No.

31 A. The Scriptures are sufficiently proved to be Gods word, by their being wholly to Gods glory, and their k perfection, & l power upon consciences, *i Iohn 7. 18. k Ps. 19. 7. l Heb. 4. 12. Psal. 19. 7.*

Yes.

No.

32 A.

taken out of the Scriptures?

32 Q. In what condition was man created by God at first?

Was he made miserable?

Or, Very happy?

In the Image of God?

Or, No better then other earthly creatures?

33 Q. What was the Image of God in man?

Did it stand in the shape and frame of mans body?

Or, In the perfection of his immortall soule?

And, Had he dominion given him over the creatures?

Or, Was any of them, as they are now, rebellious against man?

Or, Hurtfull to him?

34 Q. In what specially did Gods Image in mans soule stand?

Was he created in knowledge?

Or, Ignorant?

In righteousness?

Or, Sinfull?

In holiness?

Or, Unholy?

35 Q. What condition is mankinde now naturally in?

Still happy?

Or, Very miserable?

36 Q. Wherein is mankindes condition now so miserable?

Is not mankind still righteous?

Or, Are they all sinners?

And, Are you a sinner as well as others?

And, Are they all subject to punishment?

No.

No.

Yes.

Yes.

Yes.

Yes.

No.

Yes.

Yes.

No.

No.

Yes.

No.

Yes.

No.

Yes.

Yes.

No.

No.

Yes.

No.

Yes.

Yes.

And, Yes.

32 A. Man was created at the first in a very happy condition; in the Image of God. in Gen. 1. 26.

33 A. Gods Image in man stood in the perfection of his immortall soule, and dominion over the creatures. in Gen. 1. 26, 27, 28.

34 A. Gods Image in mans soule was specially in knowledge, righteousness and holiness. o Col. 3. 10. p Ephes. 4. 24.

35 A. Mankind is now naturally in a very miserable condition. q Ephes. 2. 1, 2, 3.

36 A. Mans misery is, that they are now all sinners, and subject to punishment for sin; and that

is

And, Is that your condition as well as others?

Or, Are any free from punishment; you or others?

Or, Out of danger of it?

37 Q. What is sin?

Is it onely a transgression of Gods Law in deeds?

Or, Any transgression, be it in words or thoughts?

38 Q. How came mankind to be miserable?

Was it without their own fault?

Or, Because they all sinned with our first parents *Adam* and *Eve* in eating the forbidden fruit?

And, Did you sinne among them?

39 Q. Why should children be charged with their parents faults?

Is it not unjust?

Or, Doe men confesse it just sometimes doing so to bastards and traitors children?

40 Q. How farre are all mankind corrupted with sin?

Are they onely guilty of that first sin of *Adam*?

Or, Are they all in themselves corrupted with sin?

And, Are you so too?

And, That altogether in every part both of soule and body?

Or, Onely in some part?

41 Q. What

is t my condition as well as others. 1 *Rom.*

3.9. to 19. 1 *Rom.* 5. 12.

1 *Ephe.* 2. 3. 4.

37. A. Sinne is any transgressio of Gods

Law, be it but in

x words or y thoughts.

u 1 *Iob.* 3. 4. x *Mat.* 12.

36, 37. y *Ier.* 4. 14.

38 A. Mankind became miserable by sin-

ning & all with out

first parents *Adam* and

*Eve*, in \* eating the

forbidden fruit: and I

sinned among them,

2 *Rom.* 5. 12, 18. \* *Gen.*

3. 6.

39 A. Men confesse it just to charge chil-

dren sometimes with

the parents faults, do-

ing so to Bastards and

Traitors children?

40 A. All mankind

are altogether corrup-

ted with sin, and that

in every part both of

soule and body; and

b so am I. a *Gen.* 6. 5.

B. *Rom.* 3. 9.

41 Q. What doe you meane by saying all men are altogether corrupted with sin?

Are they all inclined to all sins? *Yes.*

Or, Only to some?

And, Are they all untoward to any good?

Or, Inclined at least to some good?

And, Are you as much inclined to sin, and as untoward to good as any other by nature?

42 Q. What say you of children new borne?

Are they not altogether innocents?

And, Free from all taint of sinfulness and corruption?

Or, Are they all that are conceived a naturall way, conceived and born in sin?

And, Were you your self conceived and borne so too?

Or, Without any sin or sinfulness?

43 Q. You say all man-kinde are altogether corrupted: how then came any to be of a better mind or behaviour then others?

Doth not that shew they are of a better nature?

Or, Is it only Gods grace that makes one man better then another?

44 Q. What is the punishment due to sin, which even the least sin deserves?

Is it death and eternall damnation?

Rom. 3. 9. to 19. b Rom. 7. 24. Prov. 27. 19.

41 A. c All men are inclined to all sins, and d untoward to any good; and e I as much as any other by nature. c Rom. 3. 9. to 19. d Jer. 4. 22. c Tst. 3. 3.

42 A. f All children that are conceived a naturall way, are conceived and borne in sin; and so was g I too. f Ephes. 2. 3. g Psalme 51. 5.

43 A. Gods b grace is only that that makes one man better then another. h 1 Cor. 4. 7. i Cor. 15. 10.

44 A. The punishment due to sin, even the least, is death, and k eternall damnation, and

And, *Yes.*

*And,* All curses and crosses in the meane time besides?

*Or,* Is that too great a punishment?

Specially for some sins?

45 Q. What punishment doe your sins deserve?

Doe you acknowledge that even they deserve damnation?

*And,* All punishment besides?

*Or,* Is any of that too much?

*Or,* All that too much?

46 Q. If the least sin deserves damnation, and all punishments besides, what matter is it, what sin a man commits that is guilty of any?

Do men make their condition no worse by living in the world and multiplying sins?

*Or,* Shall all be punished alike in hell, whether their sinnes be more or fewer, greater or smaller?

*Or,* Shall they that have more and greater sins, have more punishment in hell if they repent not?

47 Q. But what if men be punished in this world?

Shall not they escape all punishment in hell, though they never repent of their sins?

*Or,* Doe not they deserve more punishment in hell, because they would not amend for any punishment here?

*And,* So shall be sure also not to escape damnation?

48 Q.

*Yes.* and all 1 curses and crosses in the meane

*No.* time. i *Rom.* 6. 23. k 2

*No.* *Thess.* 1. 8, 9. *Psal.* 9. 17.

1 *Deut.* 27. 26.

45 A. Even as my sins deserve damnation

*Yes.* and all punishments

*Yes.* besides. m *Ephes.* 2. 3-4

*No.*

46 A. They that have as more and greater

sinnes, shall have more punishment in

Hell, if they repent

*Yes.* not. n *Luke* 12. 47, 48.

*Matth.* 11. 20. to 24.

*No.* o *Rom.* 2. 4, 5.

*Yes.*

47 A. They that are punished here and yet

will not repent, p de-

serve more punishment

for that, and so shall be q sure also not

to escape damnation. p *Levit.* 26. 18, 21, 23, 24, 27, 28. q *Deut.* 29. 18, 19, 20, 21.

B 2

48 A.

48 Q. What is repentance?  
Doth a man repent that covers  
his sins?

Ans. Will not confesse them to  
God?

Or, That is not ashamed of  
them when hee doth confesse  
them?

Or, Not sorrowfull for them?

Or, However doth not forsake  
them?

Or, Is it to confesse our sins to  
God with shame and sorrow, and  
to forsake them?

49 Q. Whereby may repentance  
be knowne to be true?

Is that true when it is only for  
some sins? and not for all known  
sins?

Or, When a man turns from  
his former sins, and willingly  
fals to new ones?

Or, May not a man be sure of  
his repentance if he be sure he  
doth not cleave to any knowne  
sine?

50 Q. How far is it possible for  
a man that truly repents to forsake  
all sin in this world?

Hath any sin dominion over  
him still?

Or, Can they bee perfectly  
without all sin here?

Or, Is there sin still in the best  
upon the earth?

51 Q. When is it that sin reign-  
eth or hath dominion over man?

It is in those that offend in ma-  
ny

48. A. Repentance  
is to confesse our sins  
to God, with shame  
and sorrow, and to  
forsake them. *r Prov.*  
28. 13. *1 Psal.* 32. 4.  
*t Jer.* 31. 18, 19. *u Isa.*  
55. 7.

No.  
No.  
No.  
No.  
No.

49. A. Then a mans  
repentance is true whe  
he turnes from all  
knowne sins, and doth  
not willingly fall to  
y new ones. *x Ezech.*  
18. 30, 31. *y Ezech.* 33.  
15. *Acts* 26. 20.

No.  
No.  
No.  
No.  
No.

50. A. Those that  
truly repent have a  
some sin in them still;  
but none have do-  
minion over them.  
*z Rom.* 7. 15. *&c. 1 Ioh.*  
18. *\* Rom.* 6. 14. *1 Iohn*  
3. 9.

Yes.  
51. A. Sin hath then  
a dominion over a  
man, when hee yeild-  
eth

ny things, but yet unwillingly? No.

Or, Alwayes when one sinneth in some hainous matter with some willingnesse?

Or, Only when he yeilds himself to obey the lust of sin, and commit it freely?

52. Q. Since you say that none can so perfectly repent as to be without all sin in this world; how shall any man be saved?

Can a mans owne works of righteousness save him?

Or, Can he make satisfaction to God for his sins by them?

Or, By any other meanes or his procuring?

Or, Have even those that repent, need to be saved by Jesus Christ and his satisfaction?

53. Q. Why must all that are saved, be saved by Jesus Christ?

Is he the only Saviour of mankind?

And, Cannot some creature, Saint, or Angell, save by their merits?

54. Q. Who is Jesus Christ? You said he is God: but is he only so?

Is he not man too? true man?

And, So God and man in one person?

55. Q. Why was the Saviour of mankind both God and man?

Must it needs be so that hee might suffer and satisfie for the sin of man?

And,

eth himselfe to obey the lust of it, and commit sinne & freely.

a Rom. 6. 12, 14. b Rom. 6. 16. c John 8. 34. d Rom. 6. 20.

53. A. Even those that repent have need to be saved by Jesus Christ, and his satisfaction. e Acts 20. 21. f Tit. 3. 5. 6. 7. g Phil. 3. 9.

54. A. Jesus Christ is the only Saviour of mankind. h 1 Tim. 2. 5. i Acts 4. 12.

55. A. Jesus Christ is God and man in one person. j Rom. 9. 5. k John 1. 14.

55. A. The Saviour of mankind must needs be both God and man, to suffer and satisfie

B 3 for

And, Because God alone could not suffer, and man alone could not satisfie for sin?

56 Q. *Unto what offices was our Saviour Iesus Christ ordained of God that he might compleatly save us?*

Doth not his name Christ, signifie anointed, shew him to bee the great Prophet, Priest, and King of his Church and people, and Lord of all?

And, Was he sufficiently furnished with abilities for every one of these offices?

Or, Did he fail in fulfilling any of them?

57 Q. *How did Iesus Christ become man?*

Had he a naturall father as he was man, as all others since our first Parents have?

Or, Was he conceived by the holy Ghost, and born of the Virgin Mary?

58 Q. *Seeing you say Iesus Christ was conceived by the ho'y Ghost, & borne of a Virgin: What perfection of nature had he as he was man?*

Do you reckon him in the number of sinners and guilty persons?

Or, Was he conceived and born without sinne, though no other children be so?

Or, Did he ever sin all his life time?

And, Was he not else like other men, even in naturall infirmities and temptations?

for the sinne of mans k *Heb. 2. 14, 15, 17.*

Yes. *Heb. 9. 14.*

56 A. Christ was *l* annointed, that is, ordained of God, the great *m* Prophet, *n* Priest, & *o* King of his Church, & *p* Lord *q* of all, *l* *Act. 10. 38. m* *Act. 3. 22. n* *Heb. 5. 6.*

Yes. *o* *Luk. 1. 32, 33. p* *Act. 2. 36. q* *Act. 10. 36.*

Yes. *o* *Luk. 1. 32, 33. p* *Act. 2. 36. q* *Act. 10. 36.*

No. 57 A. Iesus Christ was *r* conceived by the holy Ghost, and borne of the Virgin *Mary.* *r* *Mat. 1. 20, 25.*

No. *r* *Mat. 1. 20, 25.*

Yes. 58 A. Iesus Christ was *s* conceived and *t* born *z* without sin, and *n* never sinned in all his life time, but *\** else was like other men. *f* *Luk. 1. 35. t* *Heb. 7. 26. u* *1 Pet. 2. 22.*

Yes. *z* *Cor. 5. 21. \** *Heb. 2. 17. Heb. 4. 15.*

No. *z* *Cor. 5. 21. \** *Heb. 2. 17. Heb. 4. 15.*

59 Q. Yes.

59 A.



59 Q. Since Christ was with-  
out sin, how came he to suffer?

Was it by a tumult of people  
falling upon him?

Or, By any sickness?

Or, Outward accident of mis-  
chiefe lighting on him?

Or, Was he condemned by any  
Judge?

And, Namely Pontius Pilate the  
Governour for the Roman Em-  
perour?

And, Did he believe him to be  
a guilty person deserving pun-  
ishment?

Or, Did he know and proclaim  
him innocent, and yet condemn  
him?

60 Q. What speciall suffering did  
Christ undergoe?

Was it onely some small paine  
or shame?

Or, Was he crucified, that is  
hanged naked and alive upon a  
crosse of wood, by nailing his  
hands and feet to it?

61 Q. What necessity was there  
that Christ should undergoe such a  
punishment as to be hanged on a  
crosse of wood?

Was not hanging a cursed pun-  
ishment by Gods Law?

And, Was it fit to Redeem  
us from the curse of the Law and  
our sins, Christ should endure a  
cursed punishment?

Or, Was not that too much for  
us to endure?

59 A. Christ suffered  
under x Pontius Pi-

late the Judge, who

Na. y knew him innocent,

and yet z condemned

Na. him. x Mat. 27. 2.

y Joh. 18. 38. Job. 19. 46.

Ter. z Luke 23. 24, 25.

Ter.

Na.

Ter. 60 A. Christ was a cru-

cified, that is, b hanged

c naked and alive upon

No. a crosse of wood, by

d nailing his hands and

feet to it. a 1 Cor. 1. 23.

Ter. Job. 19. 17, 18. b Gal. 3.

13. c John 19. 23. d. Job.

20. 25.

61 A. Christ, to Re-

deeme us from the

Ter. c curse of the law and

our sins, was to indure

a cursed punishment,

as hanging was by

Ter. f Gods law. e Gal. 3.

No. 10, 13. f Dent. 21. 23.

62 A.

62 Q. How long did Christ continue on the crosse?

Was he taken down alive after he had hanged a while upon it?

Or, Did he hang upon the crosse till he died, and gave his very life a rancome for us?

63 Q. Why wou'd Christ dye?

Might he not have spared himselfe in that, and yet we have bin redeemed?

Or, Was it necessary to deliver us from death, that Christ should undergo death it selfe for us?

64 Q. What became of Christs body and soule after death?

Was not his body buried?

And, Did he not descend into hell?

And, Was not this fit to shew him to be truly dead, and to make his Resurrection more glorious?

Or, Was it unfit he should tarry at all in the state of death?

65 Q. How long did Christ continue dead?

Did he rise again the third day from the dead?

Or, Is he dead still?

Or, Did he rise sooner?

Or, Later?

66 Q. How came Christ out of the prison of the grave since he was the surety to pay the debt of our sins?

Doth his rising from the dead shew that he hath fully paid the debt?

62 A. Christ hung upon the Crosse till he died, and gave his very life a rancome for us. g *Iohn* 19.30. *Phil.* 2.8. h *Mar.* 20.28.

63 A. Christ to deliver us from death, was to undergo death it selfe for us. i *Heb.* 2. 14, 15.

64 A. Christs body was buried and he descended into hel, to shew him to be truly dead, and to make his Resurrection more glorious. k *1 Cor.* 15.4. l *Act.* 2.27, 31. m *Luke.* 24.26.

65 A. Christ rose againe the third day from the dead. n *Luke*

24.46. i *Cor.* 15.4.

66 A. Christ rising and comming out of the prison of the grave sheweth that he, as our surety

Or,

Or, Might he have been raised,  
and yet the debt of our sinnes  
still remains to be paid by our  
selves?

Or, By some other?

67. Q. How long did Christ  
continue on the earth after his ri-  
sing from the dead?

Is he still upon earth?

Or, Did he fourty dayes after  
ascend into heaven body and  
soule?

Or, Is he any where else?

Or, Stayed he longer on earth?

Or, Lesse while?

68. Q. What honour or happi-  
nesse hath Christ in heaven?

Doth he sit at the right hand  
of God in the highest happinesse  
and glory that can be?

Or, Doth he want either hap-  
pinesse and glory now?

Or, Hath any of the Saints or  
Angels any higher honour then  
hee?

Or, Equall to him?

69. Q. What power and autho-  
rity hath Christ by being at Gods  
right hand?

Doth his sitting at Gods right  
hand signifie that he is upon a  
seat there?

Or, That God hath any hand  
properly right or left?

Or, Doth it signifie that he  
ruleth Gods Kingdome with all  
power and authority?

surety, hath fully  
payed all the debt of  
our sins. o *Heb. 7. 22.*

No.

No.

*P Rom. 4. 24. 25.*

67. A. 4 Forty daies  
after his rising from  
the dead Christ ascen-  
ded into heaven body  
and soule. 4 *Acts 1. 3.*  
9. 1 *Acts 3. 21.*

No.

Yes.

No.

No.

No.

Yes.

No.

No.

No.

68. A. Christ sits  
at the right hand of  
God in the highest  
happinesse and glory  
that can be. *1 Mo. 16.*  
19. 1 *Psalms. 16. 11.*  
u *Eph. 1. 20, 21, 22.*

69. A. Christ at  
Gods right hand ru-  
leth Gods Kingdome  
with all power and  
authority. \* *Heb. 8.*  
No. 1. x 1 *Pet. 3. 21. Eph.*  
1. 20, 21, 22.

No.

No.

Yes.

70 Q. What is the greatest  
proofe of Christs authority?

Shall he come with glory to  
judge both the quick and the  
dead?

Yes.

Or, shall his authority be at  
an end before the last day?

No.

Or, Some other be judge?

No.

Or, Shall not some or other of  
mankinde be excepted from be-  
ing judged by him?

No.

71 Q. What is the meanes of  
partaking of Christ, and making  
him and all his benefits ours?

Is faith the onely means?

Yes.

Or, Is there any other meanes  
whereby we can partake of him?

No.

72 Q. What is faith? I mean  
true, justifying, saving faith?

Is it not to rest on Christ a-  
lone for pardon through his  
death according to Gods offer?  
and then for all grace and salva-  
tion?

Yes.

Or, Do they truly & through-  
ly believe the doctrine of Christ  
who rest not on him?

No.

Or, Who rest on any thing or  
person besides him?

No.

Or, Together with him?

No.

Or, Who think of resting on him  
otherwise then God offers him?

No.

73 Q. What warrant have you  
to believe in Christ, and rest so on  
him?

Is it not presumption for such  
a sinner to offer to rest on him?

No.

Or, Doth God in his Word  
offer

70 A. Christ shall  
come to y judge the  
quick and the dead:  
even z all mankinde  
none excepted. y Acts  
10.42. z 2 Cor. 5.10.

71 A. Faith is the on-  
ly means whereby we  
a partake of Christ  
and make him & b all  
his benefits ours. a John  
1.12. b Acts 26.18.

72 A. True faith in  
Christ is to c rest in  
him alone for d pardon  
through his death,  
e according to Gods  
offer, and then for all  
f grace and g salvation.  
c Phil. 3.7,8 9. d Ro. 3.  
25,26. c Luke 24.47.  
e 1/47. 59. 20. f John 1.  
16. g Acts 15. 11.

73 A. God in his  
b Word offers Christ  
to me as well as to  
any other man; and  
i commands mee to be-

*to explain the Creed.*

offer Christ to you as well as to any other man?

*And,* Doth he command you to believe in him, as well as to believe or obey any other thing in his Word?

*And,* Doe all the promises, which are of all sorts, to second the Commandement to believe, concern you as well as any other man?

*And,* Doe the threatnings against unbelieve also concern you in like sort?

*And,* Likewise the examples of grace?

*And,* As well as any other thing in the world doth?

**74 Q.** *How doe you call the general company of those that do truly believe in Christ?*

Is it not that which you mean by the holy Catholike Church?

*Or,* Doth the holy Catholike Church signifie any other sort or company of men?

**75 Q.** *Why is the Church said to be holy?*

Is it for that every true believer and member of the Church is a Saint and holy, truly sanctified, though not fully in this world?

*Or,* Is any one a true believer and member of the Church that is not sanctified and holy?

*Or,* Are any of them fully sanctified in this world?

*Yes.* as to believe, or obey any other thing in his Word. *h John 3.15, 16.*

*Yes.* 36. i *John 3.23. John 6.29.*

*Yes.*

*Yes.*

*Yes.*

*Yes.*

**74 A.** The generall company of those that truly believe in Christ is called the holy Catholick Church. *k 1 Cor. 1.2. 1 Thess. 1.1.*

*No.* **75 A.** Every true believer and member of the Church is a Saint and holy, truly sanctified, though not fully in this World. *1 Acts 15. 9. m Ephes. 5. 25, 26, 27. n James*

*No.* 3.2.

*No.*

**76 Q.**

**76 A.**

**76 Q.** What is it to be truly  
satisfied or holy?

Are they so, who allow them  
selves in any one sin, how small  
soever they judge it to be?

Or, How necessary forever?

Or, That are so fond of any  
creature, as that they cannot be  
content if they enjoy it not at  
their own desire?

Or, Who serve God after their  
own will?

Or, Who will do his will in  
some things, but not in all?

Or, Do they hate all sin, and  
forsake all creatures so far, as to  
strive to serve God according to  
all his will?

**77 Q.** Why is the Church called  
Catholike, that is, universall, or ge-  
nerall?

Is it because in all ages God  
hath had a Church?

And, Because he gathers it  
out of all Countreies, and ranks  
of people?

Or, Was there never no time  
since Christ was first preached  
unto mankind, when there was  
no Church at all?

Or, Are there some Nations  
or conditions of men, out of  
which God never takes any to be  
of his Church?

**78 Q.** What generall benefits  
do all true believers and members  
of the Church enjoy from Christ to-  
gether?

Do

**76 A.** To be truly  
holy, one is to hate  
all sin, and forsake all  
creatures so far, as to  
strive to serve God  
according to all his  
will. *Psalm. 97. 10.*  
*p Lu. 14. 26, 33. q Heb.*  
*9. 14. r Col. 4. 12. Heb.*  
*13. 21. 1 Pet. 4. 23.*

No.

No.

No.

No.

No.

Yes.

Yes.

Yes.

No.

No.

**77 A.** The Church  
is called Catholike,  
because in all ages  
Christ hath had a  
Church, and he ga-  
thereth it out of all  
Countreies, & ranks  
of people. *Heb. 13. 8.*  
*Mat. 28. 20. t Rom. 3.*  
*29. 30. u Act. 10. 34. 35.*  
*u Gal. 3. 28. Col. 3. 11.*

**78** All true be-  
lievers and Members  
of the Church enjoy

to

Do they not enjoy together communion of Saints, that is a fellowship with Christ and one with another?

Or, Is any of them being poor, or the like, denied fellowship with Christ in his grace, in any respect?

Or, Denied a right to any good their fellow members might do for them?

**Q.** What special benefit hath every true believer from Christ in this life?

Have they not forgiveness of sins?

Or, Are they not forgiven till after this life?

And, So any of them die without forgiveness?

**Q.** What do you mean by forgiveness of sins?

Is it not that God requireth not of us our selves to satisfie for our sins, because Christ hath done that already?

Or, Must we, notwithstanding our pardon, make God satisfaction by doing somewhat our selves in this world?

Or, By suffering in this life?

Or, Afterward?

**Q.** But why then are the faithfull afflicted in this life?

Is it not to make, at least, part of the satisfaction to God for their sins?

Or, Is it not a wrong that they should

together a communion of Saints, that is, a fellowship with Christ and one with another. \* I John

1:3. 7. & I Cor. 1. 2.

Na. y John 17. 11.

No.

79. A. Every true believer hath from Christ in this life forgiveness of finnes.

2. A. 10. 43. I John

Yes. 2. 12. A. 5. 31.

No.

80. A. Forgiveness of sins is a Gods not requiring of us our selves to satisfie for our finnes, because

Test. Christ hath done that

already. a Rom. 3. 24,

25, 26.

No.

No.

No.

81. A. The afflictions that the faithfull endure in this life are

only a fatherly cor-

rections for their a-

mend-

should be afflicted when Christ hath made satisfaction for their sins?

No.

Or, Is it only fatherly correction for their amendment, and triall of Gods grace in them, and to make them like Christ?

Yes.

81 Q. But what say you to death, which the faithfull endure as well as others?

Is not that at least laid on them to satisfie God in part for their sins?

No.

Or, Is death it selfe a temporall chastisement at the worst to the faithfull?

Yes.

And, Withall a passage to a better condition?

Yes.

83 Q. What benefit or better condition can there be to the body after death?

Shall there be to every faithfull soule, a resurrection of the body from death?

Yes.

Or, Shall not the bodies (even of the faithfull) remaine for ever in their graves dead and rotten?

No.

84 Q. What bodies shall be raised againe?

Shall they be the very same bodies that die?

Yes.

Or, Others like them, new created and joyned to the soules?

No.

And, Shall the bodies of the faithfull be now made strong and glorions?

Yes.

Or, Be raised weak and imperfect as they were before?

No.

mendment, and e triall of Gods grace in them, and to make them d like Christ.

b Heb. 12. 6, 10, 11. c Jam. 1. 2, 3, 4. d Rom. 8. 29. Iohn 15. 18, 20.

82 A. e Death it self to the faithfull is but a temporall chastisement at the worst and withall a passage to a better condition, e 1

Cor. 15. 54, 55.

83 A. There shall be to every faithfull soul f resurrection of the body from death.

f 1 Cor. 15. 42, 44. 1 Cor. 6. 14.

84 A. The g very same body shall be raised again that died; but the bodies of the faithfull shall now be made strong and b glorions. g 1 Cor. 15. 42, 43, 44. h Phil. 3. 21.



85 Q. What shall become of the bodies of the wicked at the last day?

Shall they be raised also?

Or, Shall they continue in the grave still?

And, Shall they be raised with any honour, or for their good?

Or, That being condemned, both body and soule may be cast into hell fire for ever?

86 Q. What benefit shall be to the faithfull after the generall resurrection?

Shall they die any more?

Or, Enjoy life everlasting?

And, Shall they live upon earth any more?

Or, Endure any more misery, pain, or sorrow?

Or, Enjoy all happinesse and glory with Christ in Heaven?

85 A. The bodies of the wicked shall be

raised also at the last

day, that being con-

demned, both body and

soule may be cast in-

to hell fire for ever.

*John 5. 29. k Maith.*

*25. 41. and 46.*

86 A. After the ge-

nerall resurrection the

faithfull shall die no

more, but enjoy life

everlasting, and all hap-

pinesse and glory with

Christ in Heaven.

*1 Luke 20. 35, 36.*

*Maith. 25. 46. n Eph.*

*1. 18. o John 17. 24.*

*p 1 Pet. 1. 4.*

Questions

# Questions and Answers tending to explain the Ten Commandments.

## Question 1.

**H**ow do they live here, who partake of Christ and all his benefits?

Do they live in sin as they list?

Or, Do they serve God and keep his Commandments?

Q. How many Commandments are there?

Are there not ten?

And, Are they not the summe and substance of all Gods perpetuall Law?

And, Is not every one of them a generall meaning and scope, and so containeth whatsoever tendeth to that?

And, Do they not among them forbid all evill?

And, Command all good?

And, That in words & thoughts as well as deeds?

Q. What is the first Commandment?

Q. What is the generall meaning and scope of the first Commandment?

Is it not the giving of all possible glory and worship to one onely God, without any equall or parauer?

A. They that partake of Christ and all his benefits, do serve God and keep his Commandments.

Yes. a Heb. 9. 14. Rom. 6. 12. b 1 John 2. v. 3. 4. 5.

Yes. A. There are ten Commandments which are the sum and substance of all Gods perpetuall Law. c Dent. 10. 9. Exod. 34. 28.

Yes.

Yes.

Yes.

Yes.

A. I am the Lord, &c.

3 A. The generall meaning and scope of the first Commandment, is the giving all possible glory and

Yes.

Or,

Wo-

Or, May we worship more gods then one?

No. *1* worship to one only God, without any equall or f partner.

Or, Faile to love, trust, feare, praise, or obey God sometimes without sin?

No. *d Psal. 96. 7, 8. c Mat. 4. 10. f 1 John 2. 15.*

Or, Love, trust, feare, praise or obey some creatures, at least sometimes, more then God?

No.

Or, As much as God in any respect whatsoever?

No.

Or, Set up our own selves, by pride, or trusting to our selves, without regard of God?

No.

Q What is the second Commandment?

A. *Thou shalt not make to thy selfe, &c.*

Q What is the generall meaning of the second Commandment?

4 A. The generall meaning of the second

Is it not the worshipping of God with those things and actions which him selfe on'y hath appointed?

Yes. *the worshipping of God with those things and actions which he him selfe only hath appointed.*

Or, May we not use as parts of worship, and matters of Religion and holinesse, something or other, meerly invented by man?

No. *g Dent. 4. 2. Mat. 15. 9.*

Or, Be carelesse of those duties which God hath appointed for his worship?

No.

Q Why are Images forbidden by name in the 2. Commandment?

5 A. All Images and Pictures to represent God are abominable to be made, and so in all worship of them, though with pretence of worshiping God by them.

And how far are they forbidden?

Yes. *Are all Images and Pictures to represent God, abominable to be made?*

Are all Pictures of a man (as of our friend, and the like) also unlawfull and abominable?

No.

But is not all worshipping of any

No. *C Dent.*

any Image or Picture, and bow-  
ing down to them also abomina-  
ble?

And, Is it any way excusable,  
though it be with pretence of  
worshipping God by them?

Q. What is the third Comman-  
dement?

6 Q. What is the generall mea-  
ning of the third Commandment?

Is it not the reverend using of  
whatsoever belongeth to God,  
and to those ends only which  
he hath allowed?

Or, May we prophane any of  
them?

Or, Abuse them to ill ends?

Or, Neglect Gods ends in  
the using of them?

Q. What is the fourth Com-  
mandment?

7 Q. What is the generall mea-  
ning of the fourth Commandment?

Is it not the solemn times of  
Worship, necessary to Religion;  
at Gods only appointment, and  
chiefly, a standing day in the  
week, of rest from worldly bu-  
sinesse to attend on God?

Or, May men of themselves  
appoint any dayes or times, as  
necessary to Religion?

Or, May we unnecessarily  
spend Gods Day upon our  
selves?

Or, Upon any worldly matters?

Q. What is the fifth Comman-  
dment?

h Dent. 4. 15. 16. 17. 18.

i Dent. 27. 15. k Isai.

44. 15. 17. 19. l Exo. 32.

4. 5. unto the 8.

A. Then shalt not take  
the Name, &c.

6 A. The generall  
meaning of the third  
Commandment, is the  
reverend using of  
whatsoever belongeth  
to God, and to those  
ends only which he  
hath allowed.

A. Remember that  
thou keep holy, &c.

7 A. The generall  
meaning of the fourth  
Commandment, is the  
solemn times of wor-  
ship, necessary to Re-  
ligion at Gods only  
appointment, and  
chiefly a standing day  
in the weeke, of Rest  
from worldly businesse  
to attend on God.

A. Honour thy father  
and thy mother, &c.

8 Q. What is the generall meaning of the fifth Commandment?

Is it not the giving all due honour and respect to all men, specially superiours?

Or, May we disobey the lawfull commands of superiours when they please us not?

Or, Carry our selves proudly towards any, even the meanest underling?

Q What is the sixth Commandment?

9 Q What is the generall meaning of the sixth Commandment?

Is it not the preserving of mens persons and lives and souls in all safety?

Or, May we, though we are provoked, doe them the least hurt?

Or, Give them any despightfull words?

Or, Harbour hatred or malice against them?

Or, May we be angry with them without cause?

Or, More then there is cause?

Or, Forbeare to have a tender care of any to the utmost of our power?

Q What is the seventh Commandment?

10 Q What is the generall meaning of the seventh Commandment?

Is it not the maintaining of chastity in all, married and unmarried,

8 A. The generall meaning of the fifth Commandment, is

Yes. the giving all due honour and respect

No. n superiours. in 1 Pet. 2. 17. n Rom. 13. 7.

No. A. Thou shalt not kill.

9 A. The generall meaning of the sixth Commandment is the

Yes. preserving of mens persons and p lives,

No. q and soules in all safety. o Matth. 5. 21, 22.

No. p Proverbs 24. 11, 12. q Jude 22, 23. Levitic. 19. 17.

No. A. Thou shalt not commit adultery.

10 A. The generall meaning of the seventh Commandment is the

No. C 2 main

married, and in the heart, and words, as well as behaviour?

Or, May not any, the unmarried, at least, especially young people, take liberty to use some light and wanton carriage sometimes?

Or, Wapton speeches?

Or, Wanton looks?

Or, At least have lustfull, and wanton thoughts?

And, Are not unnaturall lusts specially forbidden?

Q. What is the eighth Commandement?

II Q. What is the generall meaning of the eighth Commandement?

Is it not the preserving of mans goods and estates in all safety?

Or, May we never wrong them in their estates any way, though they be able to beare it, and we are poore?

Or, Oppresse them in any thing, having the law of men on our side?

Or, Defraud them in any kind, when we find them unskillfull, or heedlesse; even though they pretend great skill or care?

Or, May we forbear to help them, or further their good, when we may without speciall wrong to our selves?

Q. What is the ninth Commandement?

III Q. What is the generall meaning of the ninth Commandement?

Is

maintaining & chastity in all, married or unmarried, and in heart and words, as well as in behaviour. 1 Thes.

No. 4. 3. 4. 1 Mat. 5. 27, 28.

No. 1 Ephes. 3. 4. 2 Rom.

No. 13. 13.

No.

Yes

A. Thou shalt not steal.

II A. The generall meaning of the eighth Commandement, is the preserving of mens goods and estates in all safety. 1 Thes.

4. 6. 2 Exod. 23. 4. 5.

No.

No.

No.

A. Thou shalt not bear false witness, &c.

II A. The generall mean-

Is it not the maintaining of truth?

And, Preserving mens good names?

Or, May we at any time lie? Though it be for our advantage?

Or, For our safety?

Or, For any other sake?

Or, Even for gods glory?

Or, Without just cause speake ill of others?

Or, Though the thing we speake be true?

Or, Forbear to speake good of others, when we might speake with truth and wisdom?

Or, Forbear to maintain the truth, when it is reasonable, and we are called to maintain it?

Q What is the tenth Commandment?

13 Q What is the generall meaning of the tenth Commandment?

Is it not contentednesse with what is our own?

And, Rejoycing in anothers good, as our owne?

Or, May we at any time grudge at any good others enjoy?

Though we our selves did expect as much, and have it not?

Or, May we envy them at any time for any thing?

Though we think they deserve not what they have?

Or, That they abuse it?

Or, Will abuse it?

meaning of the ninth

Commandment is

the maintaining of a

truth & and the pre-

serving of mens a good

names. y Proverbs

24. 28. 2 Ephes. 4. 25.

3 James 4. 11. Levit.

19. 16.

No.

No.

No.

No.

No.

No.

No.

No.

No.

No.

No.

No.

No.

A. Thou shalt not covet, &c.

13 A. The generall

meaning of the tenth

Commandment is

b contentednesse with

what is our own, and

c rejoycing in anothers

good d as in our own,

e forbidding the least

motions and inclina-

tions to the contrary.

b Heb. 13. 5. c Rom.

12. 16. d Phil. 3. 4.

e Rom. 7. 7.

Or, May we be all for our selves, and regardlesse of others?

No.

And, Are not the least motions and inclinations to the contrary forbidden?

Yes.

14 Q. How perfectly doe the faithfull keep Gods Commandments while they are upon earth?

Is there a just man upon the earth that doth good and sinneth not?

No.

Or, Do any attaine to perfection in Gods sight here?

No.

Yes, Do not the faithfull strive for perfection?

Yes.

And, May they not be unblameable before men?

Yes.

15 Q. How then are any justified and counted righteous before God?

Can they ever be justified by their works and obedience to the Law?

No.

Or, Onely by Gods free grace through Faith in Christs righteousness?

Yes.

17 Q. What must a faithfull man do, when he hath again sinned and broken Gods Commandment after God hath justified him?

May hee go on carelesly in sinne, and presume God will justify him still though he repen not?

No.

Or, Must he not returne to God

14 A. the faithfull do not fattain to perfection in Gods sight here, & yet they strive for it, and may be blameable before men.

Phil. 3. 12, 13. Gal. 3. 17. g 1 Iob. 3. 3. h 1 Thes. 2. 19. Phil. 2. 15.

15 A. i None can ever be justified by their workes and obedience to the Law: but onely by Gods free grace through Faith in Christs righteousness.

i Gal. 4. 16. Rom. 3. 23, 24, 25, 26. Ephes. 2. 8, 9.

16 A. When a faithfull man hath sinned he must & returne to God by renewing his repentance and faith in Christ. k Hosea 14. 1. l 1 Iohn 1. 9. m Heb. 4. 14, 15. 16. 17 A.



God by renewing his repentance and faith in Christ?

17 Q. But how can a man have pardon that sineth againe and againe?

Is it not impossible there should be any pardon for such?

Or, Is Christ still our Advocate and surety, procuring us pardon when we repent and come to him by faith?

Yes.

No.

Yes.

17 A. Christ is still our Advocate and Surety procuring us pardon when we repent, and come to him by faith. *1 Joh. 2. 1, 2.*

*Heb. 10. 21, 22.*

C4

Questions

# Questions and Answers tending to explain The Lords Prayer.

## Question 1.

**W** Hence cometh it that  
we repent and believe,  
and keepe Gods Com-  
mandments?

Is it altogether from our  
selves?

Or, Onely from Gods grace  
through Christ?

Or, Partly from God, and  
partly from our selves?

Or, From God, through any  
mediator besides Christ?

**2 Q** How doth God use to  
work repentance and faith in us?

Is it not by his Word, with  
which his Spirit conveyeth his  
grace unto us?

Or, Useth he to work by his  
Spirit without his Word?

Or, Would the Word doe us  
any good without the Spirit?

**3 Q** How may we obtain grace  
from God when we finde our selves  
wanting it?

Will he not have us to pray  
to him for it?

Or, May we expect it without  
praying for it?

Or, May we expect any other  
good?

**A.** It is only from  
Gods grace through  
Christ that we *a* re-  
pent, and *b* believe, and  
*c* keepe Gods Comman-  
dements, *a* 2 Tim.

No.

Yes.

No.

No.

2.25. Acts 5.31. *b* E-  
phes. 2.8. Heb. 12.2.

*c* Heb.8.10. Iohn 15.5.

Phil.4.13.

**2 A.** God workes  
*d* repentance and *e* faith  
in us by his Word, with

Yes.

No.

No.

which his *f* Spirit con-  
veyeth his grace unto

us. *d* 2 Tim. 2.25. *c* Rom.

10.17. *f* 2 Cor. 3.3.

1 Pet. 1.22.

**3 A.** God will have  
us to *g* pray to him for  
grace, as *b* also for all  
other good things,

Yes.

No.

when we want them.  
*g* Ezek. 36. 25, &c.  
Wish

good thing without prayer?

No. *Wish 37. 1 Cor. 29. 11, 12. Luke 11. 9, 10, 13.*

Or, Will God have us to pray to him also for all other good things when we want them?

Yes.

Q. What is Prayer?

Is it not the making our requests to God, by powring out our hearts before him?

Yes.

Or, Is the repeating of the beliefs a Prayer?

No.

Or, Is the repeating of the ten Commandements a Prayer?

No.

Or, Doe we pray when we say over the words of any prayer without understanding?

No.

Or, Without our hearts go along with our tongues and lips?

No.

Q. To whom must we pray, or may we pray?

Must we pray to God alone?

Yes.

And, May we pray to none else?

No.

Or, May we pray to Angels?

No.

Or, To Saints in Heaven?

No.

Or, To the blessed Virgin?

No.

Q. In whose name must we pray, or may we pray?

May we pray in our owne names; that is, trusting in our own righteousness?

No.

Or, In the name of any Saint?

No.

Or, Angel?

No.

Or, Of the blessed Virgin?

No.

Trusting in any of them, or any other creature, for acceptance of our prayers?

No.

Or, Must we pray in the Name of Christ alone?

Yes.

Trusting

4 A. Prayer is the making of our requests to God, by powring out our hearts before him.

1 Phil. 4. 6. k Psal. 63. 8.

5 A. We must pray to 1 God alone, and none else. 1 Psal. 63. 1.

6 A. We must pray in the Name of Christ alone, and of none else, trusting only upon Him, for making our Prayers accepted. m John 16. 23. n John 14. 6. 1 Tim. 2. 5.

Trusting upon him and none else, for making our prayers accepted?

7 Q. What rule or direction have we for the making of our prayers? With what affections we should pray, and for what things?

Is not Gods Word to be our rule and direction?

And, Specially the Lords Prayer, which Christ himselfe hath taught us?

Or, May we pray as we list?

Or, For what we list?

Q. What is that you call the Lords Prayer? Repeat it.

8 Q. With what affections must we alwayes pray, according to the direction of the Lords Prayer.

Must we not alwayes pray in faith, as cōmūg to a Father, and one who hath all power?

And, In humility, as to our heavenly Father, and the King of the whole world?

And, In charity for others, as for our selves?

And, Forgiving, as we expect forgiveness?

And, In thank-blesse, as to him that ruleth all, and doth all for us?

Or, May any of these be altogether wanting, and yet our prayer acceptable?

9 Q. What are we taught to pray for in the Lords Prayer, saying, Hallowed be thy Name?

7 A. The rule of our Prayers is Gods Word, & specially the Lords Prayer, *o Isa. 8. 20. p Matth. 6. 9, &c. Luke 11. 2, &c.*

A. Our Father which art in Heaven, &c.

8 A. The Lords Prayer directeth us to pray in faith, and humility, and charity, and thankfulness.

9 A. When we say, Hallowed be thy Name, we pray that God

Is it not that God may be infinitely honoured above us and all creatures?

*Ans.* Everlastingly glorified by us and all creatures?

*Or,* May we at any time take the honour of any thing wholly to our selves?

*Or,* Match our selves with God in any respect?

*Or,* Ascribe like honour in any respect to any creature that we do to God?

*Or,* Be carelesse of glorifying God in some thing or other, at some time or other?

*Ans.* Need we trouble our selves, if others neglect to glorify God any way?

*Or,* When any thing is spoken or done to his dishonour, may we be carelesse of it?

**10 Q** What are wee taught to pray for, saying, thy Kingdome come?

Is it not that Christ may reign throughout the World by his Word?

*Ans.* That in despite of Satan, and all other rebellious enemies?

*Ans.* Is Gods Kingdome and Christs Kingdome all one?

Doth Christs Kingdome any where take place, where his Word beareth not the sway?

*Or,* Need we trouble ourselves, if Christ and his Word doe not prevail

God may be infinitely honoured & above us and all creatures, and everlastingly glorified by us and all creatures. *q Psal. 115. 1. 2.*

*Or. Psal. 103. 22.*

*Ans.* No.

*Ans.* No.

*Ans.* No.

*Ans.* No.

*Ans.* No.

*Ans.* No.

*Ans.* No.

*Ans.* No.

*Ans.* No.

*Ans.* No.

*Ans.* No.

*Ans.* No.

*Ans.* No.

*Ans.* No.

*Ans.* No.

*Ans.* No.

*Ans.* No.

*Ans.* No.

*Ans.* No.

*Ans.* No.

*Ans.* No.

*Ans.* No.

*Ans.* No.

*Ans.* No.

*Ans.* No.

*Ans.* No.

*Ans.* No.

*Ans.* No.

**10 A.** When we say, Thy Kingdome come, we pray, that Christ may reign throughout the World by his word in despite of Satan, and all other rebellious enemies. *(Psal. 110. 1. 2. 1; 1 Thes. 3. 1.)*

*Ans.* Yes.

*Ans.* Yes.

*Ans.* Yes.

*Ans.* Yes.

*Ans.* Yes.

*Ans.* Yes.

*Ans.* Yes.

*Ans.* Yes.

*Ans.* Yes.

**11 A.** When

perdure any where, so long as  
we our selves are ruled by it?

Or, When Satans kingdome  
prevailleth, and any other rebel-  
lious enemies of Christ, may  
wee bee carelesse to see or heare  
it?

11. Q. What are wee taught  
to pray for, saying, Thy will bee  
done?

Is it not that Gods will may  
bee fully yeilded to at all  
times?

Or, May wee not sometimes  
stand upon having our own  
wils?

Or, Grudge that we are forced  
to endure Gods will?

Or, Give way sometimes to  
the lusts of men contrarying  
Gods will?

And, Need we trouble our  
selves, if Gods will be not done  
by others, so long as we do it our  
selves?

Or, If others grudge to be for-  
ced to endure Gods will, may  
wee bee carelesse to see or heare  
it?

12. Q. What are wee taught to  
pray for, saying, Give us this day  
our daily bread?

Doe we not beg of God all  
needfull things for our bodily  
life and outward condition?

And, A blessing withall upon  
the things that are given us?

And, Freedome also from all  
harmes

Yes.

No.

Yes.

No.

Yes.

No.

Yes.

No.

Yes.

No.

Yes.

No.

Yes.

11. A. When we  
say, Thy will be done;  
we pray that Gods  
will may be fully yeil-  
ded to, & nor our own  
wils, y nor the lusts of  
men. *Psalm* 143. 10.  
& *Math.* 26. 39, 42.  
y *Psalm* 140. 8. 1 *Pet.*  
4. 2, 3.

12. A. When wee  
say, Give us this day  
our daily bread, we  
begge all y needfull  
things for our bodily  
life and outward con-  
dition, with a bles-  
sing

harmes in our outward condition?

Or, Is bare bread the only thing we are allowed to aske?

13 Q. What are we taught to pray for, saying, Forgive us our trespasses?

Doe we not beg of God, never to require of us our selves to suffer or satisfie for our sinnes past?

And, Willst thou assure us that he will not?

Or, Are we forgiven if God doe require of us our selves, to suffer or satisfie for our sinnes past?

Or, Unless he accept the suffering and satisfaction of another, namely of Christ?

14 Q. What are we taught to pray for, saying, Lead us not into temptation?

Doe we not beg of God that we may not meet with any provocation to sin?

And, May also have all helps to grace?

Or, May we be so confident of our selves as we need not aske these things?

15 Q. What are we taught to pray for, saying, Deliver us from evil?

Doe we not beg that we may be kept from sin?

And,

sing on them, and

Yes. a freedome from all harme. y Prov. 30. 8.

No. 2 Psal. 28. 9. a Psal. 17. 8.

13 A. When we say, Forgive us our trespasses, we beg of God b never to require of us our selves to suffer and satisfie for our

Yes. c sins past, and to assure us that he will not. b Psal. 143. 2.

Yes. c Psal. 79. 8. Psal. 25. 7.

No. d Psal. 51. 12.

No.

No.

14 A. When wee say, Lead us not into temptation, we beg of

God that we may not meet with any e pro-

Yes. vocation to sinne, and

Yes. may have f all helps to

grace. c Prov. 30. 8, 9.

No. Psal. 141. 4. f Psal. 43.

3. Psal. 119. 43. Psal. 141. 5.

15 A. When we say,

Deliver us from evil,

we beg of God to be kept from g sin, specially

And, Specially from living in  
sinne?

Ans. To have all things blef-  
sed to our grace and salvation?

Ans. So kept from Satan and  
Hell?

Or, Is any of this needlesse to  
be asked?

Or, May we presume to live  
in sin, and yet thinke to escape  
Satan and Hell, and be saved?

ally from *b* living in  
it; and so from *i* Satan  
and *Hell*, having all

things blessed to our

grace, and *m* salvati-  
on. *g* *Job*. 17. 15. *Psal*.

*No*. 19. 13. 13. *h* *Psal*. 119.

133. 1 *Zech*. 3. 1. *k* 2

*Tm*. 1. 18. 1 *Job*. 17. 17.  
*m* *John* 17. 24.

14. When wee  
say, Lord we are  
tempted, we beg of  
God that we may not  
succumb with any *e* pro-  
vocation to sinne, and  
may have *f* all helps to  
grace. *e* *1* *Cor*. 10. 13.  
*f* *1* *Cor*. 10. 13. *g* *1* *Cor*.  
10. 13. *h* *1* *Cor*. 10. 13.  
*i* *1* *Cor*. 10. 13.

15. When wee say,  
Deliver us from evill,  
we beg of God to be  
kept from *a* sin, from  
ally

be will not?  
Or, Are we forgiven if God  
does require of us our lives, to  
buffer or suffice for our sinne?  
*g* *1* *Cor*. 10. 13.

Or, Can he be saved the sin-  
ning and temptation of and  
the names of Christ?

16. *Q* What are we taught  
to pray for? *g* *1* *Cor*. 10. 13.  
to temptation?

Do we not beg of God that  
we may not succumb with any *e* pro-  
vocation to sinne?

## Questions

17. *Q* What are we taught  
to pray for? *g* *1* *Cor*. 10. 13.  
to temptation?

Do we not beg of God that  
we may not succumb with any *e* pro-  
vocation to sinne?

18. *Q* What are we taught  
to pray for? *g* *1* *Cor*. 10. 13.  
to temptation?

Do we not beg of God that  
we may not succumb with any *e* pro-  
vocation to sinne?



# Questions and Answers tending to explaine

## The Sacraments.

### Question 1.

**W**Hat other meanes,  
besides Prayer, hath  
God appointed us  
to use, to confirme  
and increase our  
Faith and Grace?

Hath he not appointed us to  
use his Word and Sacraments?

Or, may we at any time wil-  
lingly forbear the use of them  
with our offence to God, and hurt  
to our selves?

**Q.** How will God have us  
use his word, that it may doe us  
furthest good?

Is it enough only to reade it  
without hearing of it preached?

Or, To heare it only preach-  
ed, without reading of it?

Or, Without hearing it read?

Or, Will it doe us any good  
either way, unlesse we use it  
with delight, meeknesse, faith,  
and a faithfull desire to grow  
thereby?

**Q.** How many Sacraments are  
there appointed by Christ?

Are there only two, namely  
Baptisme.

**A.** To confirme and  
increase our faith and  
grace, God, besides  
Prayer, hath appointed  
us to use his word and  
Sacraments. *a Col. 3.  
16. b Marke 16. 16.  
Luke 22. 19, 20.*

**A.** We are both to  
e reade Gods Word, and  
d heare it e preached  
and f read, with g de-  
light, b meeknesse,  
f faith, and a faithfull  
k desire to grow there-  
by. *c Iohn 5. 39. d Acts  
17. 11, 12. e 1 Thes. 5.  
10. f 2 Tim. 4. 13, 12.  
g Acts 13. 15. h Psal. 1.  
3. h Iam. 1. 21. i Heb.  
4. 2. k 1 Pet. 2. 2.*

**A.** There are two  
Sacraments appointed  
by Christ, namely,  
Baptisme.

Baptisme and the Lords Supper?  
Or, Are there more then two?  
Or, Fewer?

Yes. / Baptisme, and the  
No. Lords Supper, and no  
No. more. 1 *Matth.* 28. 19.  
m 1 *Cor.* 11. 23, 24, 25.

4 Q. What is a Sacrament?

Is it not the applying of an outward visible creature to our bodies, as a signe, seale, or pledge from God of a like inward and spirituall grace to our soules?

Or, Is there a Sacrament where there is no outward visible signe?

Or, Where the outward creatures are not applyed to our bodies, but only gazed on?

Or, Are the Sacraments bare signes, without any spirituall grace to our soules offered by them?

5 Q. Who hath authority and power to ordaine a Sacrament?

Has not Christ alone authority to command any such use of any creature for a Sacrament?

Or, Hath any man, or company of men, any such authority?

And, Hath Christ alone power to assure any such grace with it?

Or, Can any man, or men of themselves promise it?

6 Q. What is Baptisme outwardly in regard of the visible form, or creature, commanded to be applyed to our bodies?

Is it washing the body with water?

4 A. A Sacrament is the applying an outward visible creature to our bodies as a signe, seale, and pledge from God of a like inward and spirituall grace to our soules.

Yes. n *Gen.* 17. 11. *Rom.* 4. 11. & 1 *Cor.* 10. 16.

No. 5 A. Christ alone hath authority to command the use of any creature for a Sacrament, and 9 alone power to assure any grace with it. 1 *Mar.* 7. 7. 9 *Col.* 2. 8, 9, 10. 1 *John* 1. 16, 17.

6 A. Baptisme outwardly is washing the body with water by dipping, or sprinkling,

water by dipping, or sprinkling in the name of the Father, &c.

Or, May not any other creature be used for it besides water?

And, Will sprinkling the water doe it without dipping in it?

And, Will not other words doe as well, where there is not all the three persons of the blessed Trinity named?

Q. What is the inward and spiritual grace sealed to the faithfull in Baptisme?

Is it the vertue of Christs blood, and of his Spirit, to the washing away of sin, and new birth to the life of grace?

Or, Do any of the faithfull, who are baptized, misse of this grace?

Or, Do hypocrites, though outwardly baptized, partake of this grace?

Q. How oft is baptisme to be administred to any one party?

Must it be often administred to the same party?

Or, May it be if any desire it?

Or, Must it be to any one onely once, and no more?

And, Is it so because as we can be borne but once naturally, so but once spiritually?

Q. How is it proved, that children borne within the Church are to be baptized?

Is it the just prooffe of it, that

In the name of the Father, and of the Son, and of the holy Ghost.

[John 3. 23. & Mat. 28. 19.]

No

7 A. The inward grace sealed to the faithfull in Baptisme, is the vertue of Christs blood and of his Spirit, to the washing away of sin; and a new birth to the life of grace. u Rom. 6. 3, 4. & Acts 22. 16. y Titus 3. 5.

8 A. Baptisme is to be administred to any one onely once, and no more; because as we can be borne but once naturally, so but once spiritually.

9 A. Children borne within the Church are to be baptized, because  
D they

children were wont to be circumcised by Gods command?

Yes.

Or, Is there any such difference between Circumcision and Baptisme, as for children to be admitted to the one and not to the other?

No.

And, Is it not also a just prooffe of it, because such children are within Gods Covenant, and so have right to the seale of it?

Yes.

10 Q. Since nothing can be required of children when they are brought to Baptisme, what is required of them afterward when they come to yeeres of discretion, in consideration that they have been baptiz'd?

Are they not then bound to practise faith and obedience?

Yes.

Or, Are they free from any such engagements, although their forefathers that required baptisme for them did promise and vow it in their names?

No.

And, Shall they feele any benefit of their Baptisme, when they come to yeeres, without this?

No.

Or, Faile to feele it if they practise this?

No.

11 Q. What is the Lords Supper outwardly, in regard of the visible signe or creature commanded to be applied to our bodies?

Is it both eating bread, and drinking wine, in remembrance of Christ, and his death for us?

Yes.

Or, May we not onely eat the

they were y wont to be circumcised, and because & they are within Gods Covenant, and so have right to the seale of it. y Gen. 17. 12. 2 Gen. 17. 7. 1 Cor. 7. 14.

10 A. Children baptized are bound when they come to yeeres of discretion, to practise a faith, b and obedience, and then they shall feel the benefit of their Baptisme. a Gal. 3. 26. b Rom. 6. 3, 4.

11 A. The Lords Supper outwardly is c both eating bread, and drinking wine, in remembrance of Christ and his death for

the bread and forbear to drink  
the wine?

*Ans.* After the consecration for  
the Sacrament, is it still bread  
which we break and eat?

*Ans.* Wine which we drink?

*Or,* Is it substantially changed  
into the very body and blood of  
Christ?

*Ans.* Doe we receive a right  
if we receive the bread and wine  
and forget Christ?

*Or,* Remember his person, and  
forget his death for us?

12 Q. What is the Lords Sup  
per inwardly, in regard of the in  
ward and spirituall grace there of  
fered unto us?

Is it not Christs body and  
blood nourishing our soules by  
renewing pardon for sin past, and  
grace against sin hereafter?

*Or,* Is there only a bare re  
membrance of Christs body and  
blood, without an effectuall par  
taking of them by those that  
come a right to receive them?

*Or,* Can the body and blood  
of Christ be received by any  
without benefit to their soules?

*Ans.* They missing pardon for  
sin past?

*Or,* Missing of some renewed  
grace against sin hereafter?

13 Q. Who doe partake of the  
body and blood of Christ in the  
Lords Supper, and how is it re  
ceived?

for us c 1 Cor. 11. 23,  
24, 25, 26.

Yes

Yes

No.

No.

No.

14 A. The spirituall  
grace in the Lords  
Supper is a Christs  
body and blood, nou  
rishing our souls by  
renewing pardon for  
sin past, and grace a  
gainst sinne hereafter.  
d 1 Cor. 10. 16. c 10. 6.  
51, 54, 55, 58.

Yes

No.

No.

No.

No.

15 A. The body and  
blood of Christ in the  
Lords Supper is con  
veyed by the  
D. 2 ly

Is

Is it onely received by the faithfull, and onely by their faith?

Or, Doe any else receive it, though they eate the bread, and drink the wine?

Or, Doe the faithfull themselves receive it with their hands and mowthes?

14 Q. How often is the Lords Supper to be administred and received?

Is it often to be administred?

Or, Seldome?

And, Must it be received often?

Or, Seldome?

Or, May any keepe away at their owne pleasure, and come onely when they list?

Or, Are they excusable that refuse to come, because they have no leisure for worldly businesse?

Or, Because they have not repented of their sins?

Or, Because they are not in charity?

Or, Any such like excuse?

15 Q. How must a man come to the Lords Supper?

May a man come carelesly without preparing himselfe?

Or, Can a man prepare himselfe sufficiently unlesse he examine himselfe?

And, Doth not a man else eate and drink unworthily?

And, May any ignorant per-

ly received by the faithfull, and onely by their faith. f. 1 Cor.

11.29. g. 1oh. 6.35.47.

48.54.

No.

No.

14 A. b The Lords

Supper is to be often administred, and received often by every

Christian. 1 Cor. 11.

25, 26, 27, 28.

Tes.

No.

No.

No.

No.

No.

No.

No.

No.

No.

No.

No.

No.

No.

No.

No.

No.

No.

No.

No.

No.

No.

No.

No.

No.

No.

No.

No.

No.

No.

16 A.

Q. Whether children, or grown up, come to the Lords Supper, seeing they know not how to examine themselves?

16 Q. What is the sinne, and danger of those that eate and drinke at the Lords Supper unworthily?

Are they not guilty of the body and blood of Christ?

And, do they not eat and drinke damnation to themselves, if they repent not of it?

Or, Is it wrong to accuse them of such a sin?

Or, Is that too sore a punishment for such an offence?

17 Q. What are the things a man must examine himselfe about, when he cometh to the Lords Supper?

Are they not repentance and faith, and thankfulness, and charity?

Or, May a man come in his sinnes unrepented of?

Or, Without faith in Christ?

Or, Without thankfulness to Christ?

Or, Without charity to men?

Or, Is any man a Christian that is altogether without these?

18 Q. How may a man examine himself about his repentance so, as he may know he doth truly repent?

Is it when he seeth sin so odious and mischievous as he resolveth nothing,

No

Yes

Yes

No

No

Yes

No

No

No

No

No

No

16 A. & They that eate and drinke unworthily at the Lords Supper, are guilty of Christs body & blood, and eate and drinke damnation to themselves, if they repent not of it. *1 Cor. 11. 27, 29, 31, 32.*

17 A. When a man cometh to the Lords Supper, the things he must examine himselfe about, are / repentance and *no* faith, & *no* thankfulness; and *no* charity: For a man is *no* Christian that is altogether without these. *1 Luke 13. 3, 5. no John 3. 36. no Col. 3. 15, 17. no Mat. 6. 15. 1 Cor. 10. 17.*

18 A. A man may know that he truly repenteth, when he seeth sin so odious, and so *no* mischievous, as he

nothing shall make him willing to sin againe?

Or, Doth a man truly repent unlesse he see sin to be most odious and most mischievous?

Or, Unlesse he resolve against all sin?

19 Q. How may a man know himselfe about his faith so, as to know he hath true faith in Christ?

Is it not when he looketh for pardon and all good to his soule onely from Christs death, and looking at that, keepeth his soule from fainting utterly?

Or, Doth he truly beleave that joyneeth any creature with Christ in expectation of pardon and good to his soule?

Or, Whose spirit doth fainter as he looketh on it all for any good from Christ?

20 Q. How may a man examine himselfe about his thankfulness to Christ so, as he may know he is truly thankful?

Is it when he esteemeth Christs love and benefits above all others, and so desireth to please him in all things?

Or, Is he truly thankful that esteemeth the love of men or their benefits above then Christs?

Or, Equall to them?

Or, Any benefits in temporal respects equall to Christs?

Or, That it is not moved by Christs

resolveth nothing

shall make him willing to sinne againe?

zek. 36. 31. q. Rom. 6. 21.

1. Isa. 30. 22. Job 34. 31.

No. 32. Hos. 14. 38.

19 A. A man may know hee hath true faith in Christ, when he looketh for pardon, and all good to his soul, and looking at that keepeth his soul from fainting utterly. 1. Phil. 3.

7. 8. 9. 10.

No.

20 A. A man may

know he is truly thankful to Christ, when he esteemeth Christs love and benefits above all others, and so desireth to please Christ in all things. 1. Eph. 3. 17. 18. 19. u. Phil. 3. 8.

2. Cor. 13. 14. 15.

No.

No.

No.

21 A.



Christs love and benefits to desire to please him in all things : *No.*

21 Q How may a man examine himselfe about his charity. so as he may know he hath true charity toward all men ?

Is it when he loveth every one even those that have wronged him, as he desireth God and men should love him ?

Or, Hath he true charity that onely loveth his friends who are kinde to him ? *Yes.*

Or, At the most those onely that wrong him not ? *No.*

Or, Pretending to love evn those that wrong him, yet his heart, and words, and dealings, are otherwise towards them, when he desireth from God and such men as love him ? *No.*

21 A. A man may know he hath true charity toward all men, when he loveth x every one, y even those that have wronged him, as he desires x God or \* men should

love him. x James 2. 8.9. y Mat. 5.43.44. 45. z Mat. 6.12. \* Mat. 7.12. 1 Job. 3.18.19.

FINIS.